

THE
CONVERTED CATHOLIC.

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."

VOLUME XIII.

JANUARY TO DECEMBER 1896.

NEW YORK:
JAMES A. O'CONNOR,
142 West 21st Street.
1896.

... THE ...

Converted Catholic

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"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIII.

JANUARY, 1896.

No. I

EDITORIAL NOTES AND COMMENTS.

AS a text for the New Year we commend the following words of St. Paul:

"Let us not be weary in well doing: for in due season we shall reap, if we faint not.

"As we have therefore opportunity let us do good unto all, especially unto them who are of the household of faith."

This is one of the texts that needs no comment, except that emphasis be laid on the word *especially*. The household of faith includes all who love, serve and follow the Lord Jesus Christ as the only Mediator and Saviour. It does not include those who would shut out others who have faith in Him, but do not accept their exclusive and untenable claims to be the only true religionists. It does not include those who would destroy free institutions that develop human intelligence and foster freedom of worship and liberty of conscience. The people of the household of faith must be free to serve Him, and not be compelled by spiritual threats to bow down before Popes and priests. So let our Roman Catholic friends call upon the name of the Lord, confess their sins to Him, take courage, and come into the household of faith.

Employment for Converted Priests.

Several priests have come to Christ's Mission recently for whom we desire to find suitable employment. Can our Christian friends help us in this matter? After they have been instructed in the Word of God and learned the evangelical faith, not only in theory but in practice, the way may open for them to become preachers, if they have the natural gifts. But in the meantime they need work to occupy their time besides the hours devoted to study.

We hope this appeal will reach some friends who know where positions as teachers or in literary work can be had. We could write feelingly on this subject, having had much experience in receiving and caring for many priests these years past. As Dr. John Hall, of the Fifth Avenue Presbyterian Church, this city, said in a letter published in this magazine, May, 1894:

"An educated man without means and without any training—save for the position he has abandoned—is in a pitiable condition, and it would be wise and kind to encourage him to utilize the knowledge he has gained, and to add to it." We need help and co-operation in this work.

Untruthful Priests of Rome.

When Father Lambert, the converted Redemptorist Priest, went to Jamaica West Indies, in March, 1895, to accept the appointment of pastor in the Coke Wesleyan Church, in Kingston, the Roman Catholics said he was an inmate of a lunatic asylum. This statement was published in their papers, literally from Maine to Texas—the *Columbian*, of Portland, Me., of April 6, 1894, and the *Southern Messenger*, of San Antonio, Tex., two weeks later, containing the same article, as follows:

"Father Lambert, of the Redemptorist Order, who apostatized about a year ago and consorted for a while with professional ex-priests, is at present an inmate of an asylum for the insane."

We exposed this diabolical falsehood in the New York *Christian Advocate*, May 23, 1895, and in **THE CONVERTED CATHOLIC** for June, 1895.

Ten years ago a priest named McTighe of Freeport, Pa., told the editor of a local paper that we had given up this work and had entered a monastery in Latrobe, Pa. We exposed his falsehood in the Pittsburgh papers, and went out there and preached and lectured in his own town until he was compelled to leave Freeport. We hope he has since learned to tell the truth.

For seventeen years we have been preaching that confession of sins should be made to God alone, and that He alone has power to forgive sins, and in the strongest language consistent with decency, we have denounced the Roman confessional. And now a priest named Barry, of Rye, N. Y., says (see article "A Mendacious Priest," on page 16) that we have been to confession to him, with all that that statement implies. This is a mean, malicious falsehood. We have never been to confession to you, Mr. Barry, and you know it. We have not been to confession to a Roman priest since in 1878 our

merciful God delivered us from the horrible life of priests like Barry, whose confessionals are too often the grave of decency and morality, and while God's blessing continues with us we shall never go to confession to one of them. We have a great High Priest, Jesus the Son of God, to whom we can go when there is need. He is our Advocate, our Saviour, our Friend.

Priests of Many Tongues.

So many former priests, of various nationalities, have been in Christ's Mission this first month of the New Year that a dozen different languages have been used in conversation every day. Latin, Greek, French, German, Italian, Bohemian, Polish, Hungarian, Slavonic, Turkish, Chinese, and, of course, English, could be heard at intervals in the office or at the table. All those priests are welcomed to Christ's Mission as a Home where God's way of salvation as revealed in the Bible and personally experienced is the topic of conversation. Even when Rome's false doctrines and corrupt practices are discussed, we always return to the consideration of the simplicity, the purity and holiness of the religion of Christ. It is a great privilege to welcome those priests and direct them in the right way. We ask our readers to pray for them, and that other priests of Rome might come into the light and liberty of the Gospel of Christ. We shall give as many as come a hearty welcome.

Renewal of Subscriptions.

We beg to thank our friends who have renewed their subscriptions for this year, and we hope those who have not yet done so will not add to our cares and responsibilities by neglecting this duty. We have enough to contend with in this controversy with Rome without bearing financial burdens which our friends should share.



REV. CHARLES CHINIQUY, D. D.

FOR the last forty years Father Chiniquy, whose sweet and venerable face beams upon the reader in this picture, has been the foremost champion of Protestantism on the American continent. His fame is world wide.

Born in Canada, July 30, 1809, of Roman Catholic parents, he was ordained a priest of the Roman Catholic Church in the Cathedral of Quebec, September 21, 1833.

He was very successful [in his work as a priest, and as an advocate of temperance was highly honored by the people of Canada.

In 1851 he went to Illinois as the priest of a colony of French Canadians, who had settled near Kankakee in that State. He was equally successful in his labors there.

In 1857 he withdrew from the Roman Catholic Church with his whole congre-

gation of the parish of St. Anne. In 1860 the Presbytery of Chicago visited St. Anne, and Father Chiniquy and his congregation became members of the Presbyterian Church. For thirty years he ministered to this congregation, and preached and lectured in all parts of the United States and Canada, and in England and Australia.

When advancing years compelled him to retire from the active work of the ministry, he went to reside in Montreal with his married daughter, the wife of Rev. Mr. Morin, a Presbyterian pastor and professor in the French College of McGill University in that city. Father Chiniquy has one other daughter to make his home happy, and his good wife, whom he married some years after he and his congregation separated from the Roman Church, is still living, and lovingly ministers to the comfort of the venerable ex-priest.

A few years ago McGill University of Montreal conferred the degree of Doctor of Divinity on Father Chiniquy, an honor well merited. He has been a prolific writer on the controversy with Rome, his best known work being a large volume entitled: "Fifty Years in the Church of Rome," which has an immense circulation and has greatly strengthened the Protestant cause.

Though eighty-seven years of age, Father Chiniquy enjoys good health, and occasionally speaks at public meetings. As a preacher of the Gospel of Christ he excelled in pathos and tenderness, but in his controversial lectures, when denouncing the iniquities of Popes, bishops and priests and the false teachings of Romanism, he was like a roaring lion. Of course he has been slandered and persecuted by the followers of the Pope, but he still lives, honored, respected and loved by all Christians and lovers of freedom who have heard his voice or read his books.

And it is with the deepest thankfulness to Almighty God that all who love and honor this great champion of the faith once delivered to the saints, rejoice that his days have been long on the earth, and that the closing years of his life are crowned with honor and happiness, surrounded by his family and friends. Our prayer is that many more years of joyful existence might be given to him here, bearing witness for Christ and testifying against the false religion of Rome, which has led countless millions astray—millions who desired to serve God and worship Him, but who were deceived by the commandments and traditions of Popes and priests that have made the Word of God of no effect.

Letter From Father Chiniquy.

By a most remarkable and happy coincidence, during the hour in which the above sketch of Father Chiniquy

was written, we received the following letter from him:

65 HUTCHINSON ST.,
MONTREAL, CAN., Jan. 6, 1896.

MY DEAR BROTHER O'CONNOR: I will not let these solemn hours of the first days of this New Year pass without telling you again how I bless our merciful God for the great things He is doing through you in His precious vineyard.

I have no words to sufficiently tell you what pleasure and benefit I receive every month from the reading of your admirable **CONVERTED CATHOLIC**.

I wish it would be read by all the Gospel ministers in the United States. I do not know anything more adapted to open their eyes to the abominations, idolatries and evil tendencies of Popery.

Too many of our best ministers are sleeping while the Jesuits are working underground to prepare the ruin of the rights and liberties bought with so much blood in the United States. Would to God that there were many more like you to sound the trumpet of alarm at the approach of the enemy!

Let us pray that some of our Christian millionaires will see that millions of dollars ought to be put aside by them and devoted to a Home, where the priests of Rome who begin to understand the abominations, lies, idolatries and superstitions of their Church might be received and protected against the deadly persecutions to which they are exposed when they have the courage to break the iron chains which bind them to the feet of the idols of Rome.

You know I had established one on a small scale in St. Anne, Ill., where 37 priests renounced Romanism.

I do not see to-day any institution more worthy of the prayers and sacrifices of every American Christian than a "Home for the Converted Priests."

Such an institution, if adequately en-

dowed, would give a deadly blow to Rome. Four-fifths of her priests would be happy to find a shelter and protection within its walls.

It is with tears of joy I read in the admirable pages of your last **CONVERTED CATHOLIC** about the conversion of our dear brother, the Rev. Dr. Vanoli. Please give him the books I send you, and accept the \$5 I send for Christ's Mission; and pray for me, your devoted brother and friend in Christ,

C. CHINIQUY.

Work of Christ's Mission.

Father Chiniquy's appeal for the support of a Home for Priests who desire to leave the Roman Catholic Church and learn the evangelical faith may touch the hearts of some Christians who are rich in the wealth of this world as well as in the riches of grace. There is no missionary work in America to-day more worthy of the attention of Protestants than the evangelization of the Roman Catholics. All who have studied the subject carefully and prayerfully have come to the conclusion that the Roman Catholics have not the Gospel of Christ preached to them by their bishops and priests. They have masses and indulgences, prayers to images and pictures of the Virgin Mary and saints, purgatory and prayers for the dead, confessions of sins to and absolutions from priests who are as great sinners as the people themselves.

The whole work of the Reformation of the sixteenth century was a protest against these pagan doctrines and practices that had crept into the Church of Christ, and that continue in the Roman Church to this day. Those who have been delivered from the darkness of this Roman system, and have been mercifully led into the knowledge of the truth as it is in Christ Jesus ardently desire to bring their brethren according to the flesh into the fold of Christ.

Every earnest, faithful Christian will say this is a laudable desire, and that every judicious effort in this direction should be commended, encouraged and sustained.

The venerable Dr. Chiniquy has done a great work in his generation, and now that he is resting from his labors and looking to the future home that the blessed Master has prepared for those who love Him, the great heart of our brother rejoices at witnessing the fulfillment of his hopes in the work of Christ's Mission. In his day he received many priests out of the Roman Catholic Church, even as Christ's Mission is doing to-day, and he knows how necessary for such men is a Home where they can rest a while after the fierce battle in which they have been engaged before they could break away from all the tender associations of their lives. Fear and uncertainty of the future has prolonged the contest in their souls, but when they take the final step of severing their connection with Rome by coming to Christ's Mission, "the Converted Priests' Home," as Father Chiniquy says, all this fear is banished, the darkness disappears and the light of truth enters the soul. They realize that they are free men, no longer slaves, of lawful age, no longer under the tyranny of the Pope, but children of God by faith in Christ.

The first week of the New Year found five former Roman Catholic priests at Christ's Mission. On Thursday, January 2, 1896, those five ex-priests had a most delightful conference that lasted all the afternoon. They are men of character, culture, learning—fine representatives of the class of priests who would renounce Romanism if they knew what to do or where to go. If Christ's Mission be adequately sustained it can receive many more of those priests. We hope Christian friends will pray for them and the work of the Mission.

CONVERTS FROM ROME.

MANY PRIESTS CONVERTED.

WE could fill this **CONVERTED CATHOLIC** with the testimonies of priests who have been recently converted from the Roman Catholic Church—who have renounced her faith to follow the teachings of the Bible and take Christ as their Saviour and High Priest.

Our Roman Catholic friends will say those priests have "turned." Yes, it is turning from the Pope to Christ, and it is a very good thing to turn from error, superstition and corruption to the truth of God, the simplicity and reality of worship, and purity of life.

The New York *Independent*, which has always a good word to say of the Roman Catholic Church, whenever there is the least opportunity of saying it, in its first issue for this year, January 2, 1896, had the following editorial note among its religious items:

"In Rome the Catholic Professor and Doctor of Theology, Filippo de Lorenzi, has become a Protestant. He has addressed a letter to the Committee of the Free Church, in which he has given the reasons for this step. After stating that he was born in 1863, and had been a priest and professor of dogmatics in various colleges in Rome, among them also that of the Propaganda, he applies for admission to the Free Church. He acknowledges that for years his heart has been filled with unrest, and states that he has found peace in the Evangelical Church, 'whose faith is based solely and alone upon the Word of God, and which lives in accordance with this Word.' This is probably the most important conversion under the shadow of the Vatican since that of the Count of Campello."

When this copy of the *Independent* came to our office there were present

Revs. Paul Pollach, D. D., M. D., Victor Anicetus Vanoli, D. D., and a Polish priest with an unpronounceable name, who were all students of the Propaganda, and had known Dr. Filippo de Lorenzi there. As those gentlemen have also renounced the Roman Church and withdrawn from the priesthood, they rejoiced with exceeding great joy that this distinguished priest and learned professor had followed their example. There was also present (the same day another former priest, the genial Father Murphy, who was educated in St. Mary's Seminary, Baltimore, and was ordained in the same class with Rev. D. F. McFaul, now pastor of a Methodist Episcopal Church in Delaware, who withdrew from the priesthood fifteen years ago, and spent two years in study at Drew Theological Seminary, Madison, N. J., before entering the ministry of the Methodist Episcopal Church. Father McFaul came directly from the Roman Catholic priesthood to the Editor of **THE CONVERTED CATHOLIC**, and remained with him for nearly a year, assisting in the Reformed Catholic services, which were then held in the Masonic Temple. Father Murphy frequently visits Christ's Mission, and his Irish wit is appreciated by the various converted priests whom he meets there.

As the *Independent* well observes, the conversion of Dr. Lorenzi is all the more important in view of the great influence his example will have on other priests who will not fear the difficulties that usually beset a priest when he resolves to express his sincere convictions. Hundreds of priests in this country, as well as in Europe, are as dumb dogs who fear the consequences of declaring their sentiments regarding the doctrines and practices of the Roman

Catholic Church. They know the latter are corrupt and the former false, but they are afraid to say so.

ENGLISH PRIESTS CONVERTED.

From England and Ireland comes the good news of the conversion of several Roman Catholic priests during the closing months of the year 1895. It is a good beginning for **THE CONVERTED CATHOLIC** to note these conversions in the first issue of the New Year.

The editor of the London *Protestant Observer* writes in December :

"It is always a cause for thankfulness to God when a Roman Catholic priest becomes a sincere convert to Protestantism. This month I have to record another such conversion. On Sunday, November 3, the Rev. Patrick P. Boland, a Roman Catholic priest of the Redemptorist Order, publicly renounced Popery, and was received into the Church of England in St. Nathaniel's Church, Liverpool, by the Rev. Canon Hobson, the outspoken and Protestant Vicar. This is the third instance of Roman priests being received into the Church of England in the same church in the past two years."

The history of Mr. Boland's conversion will appear in our next issue.

A Good Convert.

MINNEAPOLIS, Dec. 12, 1895.

MY DEAR BROTHER O'CONNOR : I am now going to close my subscription to Christ's Mission of \$100 (made many years ago), with the balance due of \$5 enclosed.

I need not say to you, my dear brother, push onward, for I know you will in the name and strength of Jesus. It is a blessed privilege we enjoy who can, like Paul of old, say "For I know whom I have believed." We ought to be thankful for this blessed assurance. Another apostle says, "He (Jesus) has given us an understanding." Call it what I may, Jesus has revealed Him-

self to me and has told me my sins are washed away. This was seventeen years ago, since which time I have been in daily communion with Him ; up to that time I had been taught that the only knowledge we could have of the "King of Glory" was through regularly ordained representatives of Him, called priests. This doctrine took all the responsibility off my shoulders and made me a machine. It must do the same with others.

Not until I was willing to bow my knee and heart to Jesus and ask Him if I was expected to take the word of men like myself for salvation, did I get any encouragement at all to pray. When the Lord saw I was in earnest He led me on until I was ready to turn myself over to Him. I went on my knees to Him in my room just as I was and asked Him to forgive me my sins and reveal Himself to me. He came to me with such blessed assurance that my joy was unspeakable. This is the only Gospel I know of. It is the Gospel of salvation. I, a Roman Catholic at the time, received this Gospel from Jesus by asking for it. Immediately on receiving this message and assurance of peace and eternal life I saw no more need of the Pope, bishop or priest, for in Jesus I had all things.

This is my simple story of what I know about Jesus by personal experience. I recommend this way to all persons whether they be called Roman Catholic, formalist, or by any other name. I say unless you have the assurance from Jesus that you are saved (which assurance He will give you free if you ask it) you will never be satisfied, for you are traveling without your pilot, or at least you are not sure he is on board.

May God bless these words to all who read them, for they are the words of a former Roman Catholic who has been saved by Jesus Christ and by Him alone.

C. T. C.

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

[Reported for THE CONVERTED CATHOLIC.]

THE chapel of Christ's Mission was filled at every service last month by congregations that were truly cosmopolitan. Armenians and Greeks, Italians, French, German, Scotch, English, Irish and native Americans—the latter, as might be expected, exceeding in number all other nationalities—were present with the earnest desire to worship God and be better fitted for life's duties, and also to learn that the Christianity which Christ and His Apostles taught was something better than and different from the Roman religion. And those born under other skies learned also what privileges were conferred on them by their American citizenship—for all who attend these meetings become good citizens of the Republic—and the dangers that threatened our free institutions from the Roman Catholic Church. Wherever Rome rule has prevailed there has been neither freedom nor liberty for the individual. This lesson of the past and present was presented in many striking ways at the meetings last month, as was the inhumanity and cruelty of the leaders of of the Roman Catholic Church, from the Pope down. The *New York Morning Advertiser* gave a long report of Rev. Dr. Vanoli's address on the Turkish outrages and the cruel massacre of Armenian Christians, from which the following extracts are taken:

POPERY AND THE SULTAN.

"In Christ's Mission, at No. 142 West Twenty first street, which is conducted by Father O'Connor, the ex-Roman Catholic priest, the Rev. Dr. Anicetus Vanoli, formerly of the Roman Propaganda and Missionary Apostolic of the Roman Catholic Church in Constantinople, but now a member of the

Reformed Catholic Church Mission, spoke at length last night upon the Armenian outrages.

"Father Vanoli arrived in this city from Turkey six weeks ago, and has since enjoyed the hospitality of Father O'Connor. He is well qualified to speak on the Turkish question, as he has spent the greater part of his life in that country. Since leaving Constantinople he has been kept posted as to the political situation in that country. His brother is a prominent banker in the Ottoman Capital."

In his sermon Dr. Vanoli said:

"Monsignor Azarian, the Roman Catholic patriarch in Constantinople, is a personal friend of the Sultan, Abdul Hamid, visits him almost daily, enters into his pleasures and takes part in the social life of His Majesty. In all the recent troubles the Patriarch has sided with the policy of the Sultan to such a degree that even the Catholic Armenians have threatened his life. Within the last eight months he has written three pastoral letters, in which he accused the Armenians of being the cause of all the existing difficulties and counseling them to submission and obedience to the Sultan, notwithstanding that they had to bear daily insults and even massacres of the most horrible character. He has had no word of sympathy for their sufferings, and has not raised his hands to stay the frightful calamities that have fallen upon the people, although his influence with the Sultan is very great.

"Only recently, while the powers of Europe were concentrating their war vessels about Constantinople, the Sultan sent for Patriarch Azarian and induced him to write to the Pope, asking for his support in this crisis and to act as a mediator in his interests."

ANOTHER PRIEST SEEKS LIGHT.

About half an hour before the appointed hour for commencing services in the chapel, Sunday evening, Dec. 22, a stranger came to Christ's Mission, to seek an interview with the pastor. He proved to be a Roman Catholic priest who for several months has been groping in the darkness engendered by grave doubts regarding the dogmas he was bound to teach as a priest of the Roman Church. He was cordially welcomed by Mr. O'Connor who although busily engaged preparing his evening's discourse, gave this priest an attentive ear until the service hour.

He said he longed for peace and rest to his soul, a boon which he had never experienced during his ministrations in the Catholic Church. After directing him to the only source for peace and hope, the Lord Jesus, the pastor invited him into the chapel service, and he listened with great interest to the discourse.

He told Pastor O'Connor that many members of his parish had expressed their willingness to subscribe money to organize an independent church for him, but there was such opposition and ill feeling among those who clung to the Roman Church, believing it and the Pope infallible, that he did not feel equal to undertaking such a responsibility. His chief desire, he said, was to get away from it all, and identify himself with Protestants, where rest, peace, light and liberty were vouchsafed to all Christ's followers. Mr. O'Connor said that he would help him in every possible way.

On the last day of the old year this priest came again to Christ's Mission. He was greatly strengthened and encouraged by the kind reception he received and the hearty, brotherly invitation to make Christ's Mission his home until he could learn what the Lord would do for him. This he accepted.

DR. POLLACH AT CHRIST'S MISSION.

Sunday evening, Dec. 29, the services at Christ's Mission were fraught with pleasant reminiscences to its pastor.

After the singing of hymns, reading the Scriptures and prayer, Mr. O'Connor made some remarks appropriate to the closing year. He said the occasion was one of the pleasantest in his experience.

It was about three years ago that the Reverend Paul Pollach, D. D., M. D., came to Christ's Mission from the Roman Catholic Church, of which he had been a priest and missionary apostolic from the Propaganda at Rome to China.

After remaining with us some time, and spending a happy week at Northfield, Mass., he went to Chicago and there entered the Hering Medical College, from which he graduated last April with the highest honors. He then commenced to practice medicine in Chicago.

A few days ago it was a pleasant surprise when he again paid a visit to Christ's Mission. This brother's remarkable conversion to the Protestant faith was a wonderful manifestation of God's power, and it is gratifying to know that he has come into the freedom of the true Gospel, like many other priests who have found help and encouragement in this Mission.

Pastor O'Connor then introduced Dr. Pollach to the congregation, who said he was happy to visit Brother O'Connor again, and speak in the Mission where he had found such a hearty welcome three years ago. He was always willing to speak in the name of his Master, who had so loved him and brought him from the darkness of Romish dogmas into the light and liberty of sonship with God.

His remarks were founded upon a portion of the ninth chapter of II. Samuel. He compared the sinner's condition with that of Mephiboseth, the crippled son of Jonathan, and Lodibar, his

desert dwelling place, to the moral Sahara where wickedness and vice has dried the pure streams and parched the green fields in which God's dear children are privileged to feed; that even as King David sent for this lame son of his dear friend Jonathan, and offered him a place at his own table in the palace at Jerusalem, for his father's sake, so God calls, for His Son's sake, poor sinners from the moral desert in which they are wandering, thirsty and hungry, to seats at His table in the New Jerusalem. Dr. Pollach more especially compared this great moral desert to the dogmas and superstitious practices of the Roman Church, comparing its adherents to Mephibosheth who clung to the barren pastures, and appeared better satisfied to remain in Lodibar than to sit at the king's table in Jerusalem.

Dr. Pollach is a native of Bohemia, where his mother and other relatives still reside. He early developed an inclination toward spiritual things and at a tender age was sent to college with a view to becoming a priest. The last six years of preparation for the priesthood were spent in the Propaganda college at Rome, where he eventually graduated under the professorship of Cardinal Satolli and Dr. Sbarretti.

At the close of his collegiate course he was appointed, in 1886, missionary apostolic to China, his field of labor being Chensi. Being a man of great intellectual power, and a conscientious worker for souls, he began to think on the absurdities of the religion he had been sent to proclaim to the heathen. The more he reflected upon the subject, the more dissatisfied he became with the doctrines of the church, and he finally decided on going to Rome to ask for a year's rest from his duties at China. The respite was granted by the authorities at the Propaganda, and after some months' stay abroad, he sailed for America, coming direct to New York.

Here he sought Christ's Mission and told the pastor of his doubts and troubles spiritually, and asked his advice. This was March 31, 1893. He remained at the Mission a welcome guest and was very happy in the light and liberty of the true Gospel. He had a desire to study medicine, that he might go back to China, there to practice, and in thus administering to their physical maladies the better gain access to their hearts and win them to Christ.

He entered the Hering Medical College at Chicago in the Fall of 1893, and graduated from there last Spring. Dr. Pollach has practiced his new profession in Chicago, where he has helped to organize a missionary institute. He hopes Providence will direct his feet into the path of duty among the Chinese in the near future. He is a man of rare talent, a courteous and refined gentleman, and a profound scholar. He can fluently speak ten different languages, and has mastered English surprisingly well for the length of time devoted to its study.

THE ROMAN CHURCH AND DIVORCE.

Several of the daily papers gave good reports of the services in Christ's Mission the last Sunday of the year. The New York *Tribune* said:

"Dr. Paul Pollach, a former Catholic missionary to China, preceded at Father O'Connor's Mission for Reformed Catholics last evening. In introducing Dr. Pollach, Father O'Connor read from a newspaper an account of the wedding of Count Zichy and Miss Mabel Wright by a Catholic priest. The Roman Church, said Father O'Connor, contended that it never permitted any divorced person to marry in the Church. Under the ruling made by the archbishop in this case, according to the speaker, any woman who tired of her husband could easily get rid of him by joining the Roman Catholic Church. All she had to do then was to contend that he

had never been baptised, and the Roman Church would declare that she had never been married. It was under such a ruling, Father O'Connor declared emphatically, that the dispensation for the Count's marriage was granted, and it was evident that the Roman Church did not live up to its alleged rule about divorces any more than it did to others of equally important nature."

The Story of My Conversion.

BY REV. G. C. MAUGERI.

Pastor O'Connor has asked me to say something about my religious experience and how I was brought to renounce Romanism for the Gospel of the Lord Jesus Christ.

My relatives were all sound Roman Catholics. Their doctrines were instilled into me when a small boy, and I loved my Church with an ardor seldom found in a young boy. I even used to erect altars to toy saints and the Virgin and solemnize feasts at play with my young companions. I was a very pious child, and was taught to believe by my spiritual leaders that I must work out my own salvation by good works, penance, mortification of the flesh, hearing masses and confessing to my priest. Thus I must buy my salvation, as it were.

I used to read the lives of canonized saints and tried to imitate their examples. I fully believed that if like them I could reach perfection and holiness by good works, I too could work miracles, such as healing the sick, giving sight to the blind or raising the dead. By their Jesuitical teachings I was fascinated with the ambitious thought of becoming a saint in order to work miracles and have the honor after death to be venerated on the altars. To this end I began to fast, make penances, chastise my flesh and pray.

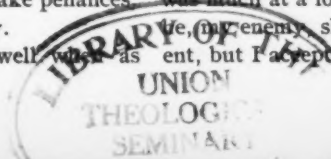
I can remember very well when as

a little lad I began to understand the teachings of the priests. It was during lent and they preached for forty days nothing but Christ. His sufferings for sinners struck deeply in my heart. I learned to love Him with a tender, genuine, boyish love and thought nothing in the world could check this love. But soon after lent the month of May came. This month is dedicated to the Virgin Mary, and is called the Marian month. For 31 days Mary was extolled, and elevated above Christ. We were taught to love her above everything else, because without Mary's aid there cannot be salvation. But I wondered, if Christ died to save us and required all our love, how that love and worship were to be divided between Him and His mother. I had to struggle a great deal to love both, but at last the Virgin triumphed.

While the year was unfolding itself now one saint and then another and another were presented for our worship, trust and veneration on account of their special gifts of working miracles and asking favors for us. Growing up amid such surroundings, by the law of habit my natural boyish common sense was blurred and could no longer detect their irrational and inconsistent teachings. When I grew older I determined to become a priest, but on reading about the holy lives of monks I was ambitious to become a brother in some monastery and devote my whole time to saving my own and others' souls.

Therefore, when I reached the age of eleven years I gathered some of my companions together and formed a sort of boy monastery. In this fanciful cloister we met together for practicing penitential works in various ways.

One day a boy came to me with a book and offered to give it to me. I was much at a loss to understand why we, my enemy, should make me a present, but I accepted the book and began



to read it. It was a New Testament. I became intensely interested in the wonderful things I read therein. The more I read it the more delighted I became with its promises and the character of Christ as therein portrayed. I read it by day and far into the night. After a few days I was surprised to see that same boy come back to me and ask me how I liked the book he had presented to me.

"It is the best book I ever read," I replied with great fervor.

"Do you know that it is a Protestant Testament? You must burn it or you will go to hell." We quarreled and I found out that he had not read a word of it, and that the reason why he had made it a present to me was only for the fun of seeing me cast away with scrupulous indignation an heretical book. When he saw me reading it so eagerly for days he felt compunction and told me the truth. But as I knew nothing of the book being bad, I read it and received the first germs of salvation by faith. We agreed that I should show the book to the priest, without telling him how it came into my possession. I was perfectly sure that the priest would not take away that book from me, so I went straightway to call on him.

He took the book in his hand, opened it and said: "Who gave it to you?" "Never mind who gave it to me," said I, "just tell me whether it is a Protestant book or not."

"Yes," he replied, "it is."

"How can it be," said I; "it is such a good book; it speaks of Jesus and saints; it is the best book I ever read—and you always taught me that Protestants were such bad people that they did not believe either in God or in the saints, and that they were the most dangerous, soul-destroying people on earth."

"Well, my son," said he, "they are

so keen to deceive the inexperienced ones as to make darkness appear light. They are wolves in sheep's clothing. If you read this book it will destroy your soul."

"I cannot understand you. This is the best book I ever read, and you are going to take it away from me because you say it is a false book. How can this be?"

"You see," said he, "in translating it they change some little words which you are unable to detect. Those little words will bring your soul to perdition."

While he was thus speaking I fully realized that my little treasure was to be taken from me, and I felt in agony, and, being overpowered with sorrow, I burst into tears.

"Weep not," said he, tenderly, "I will give you another book."

"Another book like this, with no little words changed?" naively inquired I.

"Not like this, but just as good."

"Could you not buy me a New Testament in Italian which is not heretical?"

"No; there are none in our language."

"Have you one to lend me?"

"I have one, but it is in Latin and you cannot understand it."

"I will study Latin, then," said I, stamping my foot on the ground and leaving him.

I borrowed an old Latin grammar from one of the fathers, but when he learned the cause of my anxiety to study Latin he took his grammar back. I gave money to a young priest to buy me a new Latin grammar and a Latin dictionary. But, as he left the parish, I had neither my money nor books. Afterwards he gave me some old, superstitious books just to quiet me, but I tore them in pieces and threw them away.

A few months later a book was

given to me which described the corrupt monastery life of our day. This made me lose faith in the priests.

In a religious revival hundreds of children were converted to a better and more consistent life in the Roman Catholic religion. All of my young classmates were of the number, but I held aloof. My friends so annoyed me that I was at last compelled reluctantly to yield.

The priest imposed a penance of 150 Ave Marias and to sweep the ground to a distance of fifteen feet with my tongue, but as I would not do this he imposed a somewhat lighter penance on me.

As I grew older and got free from the priestly control I read many patriotic books and histories of Italy that were true and unbiassed. I also read the history of the awful Inquisition in Spain; and, as this reading led me to understand the hypocrisy and chicanery of bishops, monks and priests, I not only became disgusted with all manner of religion, and abandoned the idea of entering the cloister or becoming a priest, but hated bitterly and above all the Romish religion as the cause of every evil, both in Italy and all over the world. It is impossible for a good Catholic to love his country and obey the Pope. Italy's bitterest enemy is the Pope, with his cardinals, bishops and priests.

I was a soldier in the Italian army in Rome when I was first invited to attend a Protestant meeting. One afternoon some friends came to me, saying, "Let us go to a Protestant meeting just for fun. There is a heretic who preaches to the soldiers. Will you go with us?" As I was anxious to break the monotony of my soldier life, I consented to accompany them thither. There I heard the Italian missionary preach from the Protestant Bible, and for the first time the true Gospel was

expounded to me. I spoke with him after the service, and he gave me kind advice, some tracts and a copy of the New Testament printed in my own language, translated by the same author as the Testament which the priest took away from me years before. The evangelist was the well-known Cavaliere Luigi Capellini. He is a converted Catholic, and a very successful man in his work.

When I opened the New Testament and saw what book I had in my possession, "Oh!" I exclaimed, "this is the same precious book that was taken from me by the priest. No power on earth shall take it from me again. I will never part with it."

My mind was enlightened, but my heart was not changed then. It was by earnest seeking and prayerful study of the precious Word that I at last came into the liberty of the true Gospel. I am now anxious to preach the glad tidings to my own people in America or elsewhere, for which I have been preparing the past three years at Princeton Seminary.

The Debt on Christ's Mission.

Through the kindness of the many friends of Christ's Mission in all parts of the country the debt of \$1,000 on the current expenses of the Mission has been paid, and we begin the New Year with a light heart for the good work before us and firm faith in the promises of God that He will sustain us during the year. Of course we expect much opposition; but we have had that all along for seventeen years, and still we live and work and pray for the salvation of souls, the conversion of the priests and people, and the enlightenment of Protestants regarding Rome's wily schemes to obtain supreme power in this country. We ask a continuance of the sympathy and prayers of our friends for the work of the Mission.

A PRIEST WHO DOES NOT SAY HIS PRAYERS.

THE Rev. W. M. Frysinger, D. D., delivered a sermon on Mariolatry in the Allison Memorial Methodist Episcopal Church, Carlisle, Pa., of which he is pastor, September 20, 1895, which was so good that it was printed in pamphlet form for general distribution. There are not many Roman Catholics in Carlisle, but some of them read this sermon, and the priest of that town, Rev. H. G. Ganss, was greatly worked up by what he considered the false statements of Dr. Frysinger. We do not know what he said to his people in his own church on the subject, but it may be safely assumed that he branded the Methodist pastor as a falsifier of the truth, a defamer of the Virgin Mary and a forger of documents. This is the usual style of Roman Catholic priests in meeting the arguments of their opponents. It does no harm, except to their own deluded followers, for the public in general care nothing for the vaporings of such men when they confine their statements within the limits of their own congregations. But Father Ganss rushed into print and published a pamphlet which he styled "A Critical Review" of Dr. Frysinger's sermon.

Friends in Carlisle sent us copies of both pamphlets. We find (p. 15) the following in Father Ganss' "Review": "The Breviary consists of four volumes in Latin, embodying prayers, psalms, scriptural lessons, etc., which form the daily offices which every priest or cleric in higher orders must recite under the penalty of *grievous sin*." [Italics are ours.]

Then he continues on the same page: "With the same colossal assurance, the sermon [Dr. Frysinger's] goes on to state that these instructions are found in the Breviary: 'If disturbed with the greatness of thy sins, troubled at

the defilement of thy conscience, affrighted at the horrors of the judgment, invoke Mary.' I am willing to submit any one of my three Breviary sets to any member of the College Faculty, [Dickinson College, a great Methodist Episcopal institution which is located at Carlisle] or any fair Latin scholar, and *challenge them to produce these alleged words, or any even approximately approaching them!*" [The italics this time are in Father Ganss' pamphlet.]

A friend in Carlisle wrote to us for information on the subject and after looking through the Breviary we sent the following answer:

In reply to your favor asking where in the Breviary (the Latin prayer book used daily by priests, or supposed to be used when they are pious), can be found the sentence quoted by Father Ganss from Dr. Frysinger's sermon on "Mariolatry," I beg to say that the following are the Latin words of the sentence: "Si criminum immanitate turbatus, conscientiae feditate confusus, judicii horrore perterritus . . . voca Mariam." They are only part of the sentence in the Breviary lesson, but the translation is perfectly correct.

The sentence is taken from the sermon of St. Bernard which every *pious* priest reads on the Sunday after the eighth of September, or, to use the technical ecclesiastical phrase, "the Sunday within the Octave of the Nativity of the Blessed Virgin Mary (Sept. 8) which is the festival of the Most Holy Name of the Blessed Virgin Mary."

I have taken the above Latin extract from three sets of the Breviary (the same number that Father Ganss says he has in his possession), the first published at Malines, Belgium, in 1848 by P. J. Honicq, Printer to the Supreme Pontiff; the second published at Paris, France, in 1864 by Adrian Le Clere &

Co., printers to the Holy See, etc.; and the third set, which contains exactly the same words as the others, was published at Rome in 1883 by Montaldi & Co., printers to the Propaganda.

I can send the Breviary containing this passage to Carlisle, if desired, but Father Ganss has a Breviary (which he evidently does not read, though he is bound under pain of mortal sin to read a prescribed portion daily), or at least he says he has, for he offered to submit it to the College Faculty, and anyone who understands Latin can see the words there in the place indicated.

Further proof of the Mariolatry of the Roman Church is found in the Encyclical of Pope Pius IX. addressed from Gaeta, Italy, February 2, 1849, in which he said :

I Quandoquidem Deus [totius boni plenitudinem posuit in Mariam, ut proinde si quid spei in nobis est, si quid gratiæ, si quid salutis, ab Ea noverimus redundare, quia sic est voluntas Ejus, qui totum nos habere voluit per Mariam.

"Wherefore God placed in Mary the fulness of all good, so that if there be any hope in us, if we have any grace, if there is any salvation for us, we know it comes abundantly through her, because such is the will of Him who wishes that everything should come to us through Mary."

The Encyclical is addressed to all the patriarchs, archbishops, bishops, etc., of the world, from Gaeta, whither the Pope had fled during the Revolution in Rome in 1848, which was the beginning of the end of the fall of the temporal power.

JAMES A. O'CONNOR.

FATHER GANSS NEEDS CONVERSION.

While waiting for further information from Carlisle on this subject we sent our correspondent the following :

Many Roman Catholics are curious to learn what the people of Carlisle are

going to do with Father Ganss. His lack of piety, or should we not say (to use his own words), his "grievous sin," in omitting to read his breviary daily makes him unfit to preside over a religious people. If he does not say his prayers, under penalty of mortal sin, how can his poor people be expected to pray? If his bishop, Dr. McGovern of Harrisburg, is a praying man himself he should remove Brother Ganss and send him to a monastery, where he would be compelled by the rules to say his prayers in community. If he neglected to do so the other monks would put him on bread and water and confine him in a dark cell until he repented. A grievous or mortal sin damns the soul forever and ever, unless confession be made with true contrition and a firm purpose of amendment, and absolution from a priest be obtained. Perhaps in some dioceses omission of the reading of the breviary is a "reserved case," when the bishop alone can give absolution. Before Father Ganss is removed from Carlisle, he should clearly explain why he does not say the prayers enjoined by his Church under pain of mortal sin. I understand he has been very popular in Carlisle, and has built a nice church with money obtained from Protestants. His congregation is composed of poor people who could never pay for such a costly church.

I wonder how the Protestants of Carlisle can admire a man who flagrantly violates the rules, ordinances and commandments of his church. Perhaps they hope Father Ganss will become a Protestant. But it is essential for a Protestant Christian to be a man of prayer. Indeed, no Protestant church would receive a person as a member unless he would pray. Father Ganss is greatly in need of conversion. Let us pray for him, until he learns to pray for himself.

Very truly yours,
JAMES A. O'CONNOR.

A Mendacious Priest.

BY THE EDITOR.

A fine, intelligent young man called at Christ's Mission last month for a long conversation on religious subjects. He was a Roman Catholic, as were his parents and all the members of his family. But he had been attending the services of the Presbyterian Church in his town (a suburb of New York) for some months, and he wanted light on such subjects as the confessional, the power of the priests to forgive sins, the mass and transubstantiation, purgatory, etc.

Our conference was a spiritual feast as I explained to him the Way of Life as found in God's Word, and personified in Jesus Christ, who came into the world to save sinners, and who will save by His own power all who come to Him, for He has all power in heaven and on earth to forgive sins and make us children of God. His righteousness becomes ours. He has no vicars or agents like Popes and priests. He sends the Holy Spirit, the Comforter, to every believer, and He will teach us all truth necessary for salvation, according to the promise.

The young man's face shone with the new light that God sent into his soul even while we conversed and prayed. We advised him to unite with the Church when he returned home, and notify the priest that he had withdrawn from the Roman Catholic Church and was no longer under his jurisdiction.

The Presbyterian pastor received him graciously, and after hearing his testimony said he would receive him as a member of the church at the next communion service.

On January 6, 1896, our young friend wrote a letter to the priest, substantially as follows:

REVEREND AND DEAR SIR: With all due respect, I beg to state that I hereby

withdraw from the Roman Catholic Church as I no longer believe in its teachings. I have not been to confession to you, for the simple reason that I do not believe in your power to forgive sins. Hence I am not under your spiritual jurisdiction.

I have not arrived at this decision without mature deliberation and reflection. You are an educated man and can understand the significance of the step I now take. You can, if you wish, explain my position to my parents.

With all good wishes for you, sir,

I am,

Yours respectfully,

The priest received this letter on Tuesday morning, January 7, 1896, and that evening he called at the young man's residence, and, in the presence of his parents, denounced him as an apostate, doomed to destruction, an imp of Satan, and surely destined to go to hell for leaving the Roman Catholic Church and joining the Presbyterian Church. For more than an hour he continued to revile, threaten and condemn the young man, who did not reply, except to say that he had made sufficient explanation of his position in his letter. The priest was in a towering rage all the time, and, as he struck the parlor table with his clenched fist again and again, the young man kept an anxious eye on it lest it should be broken in pieces.

When the priest had exhausted his vocabulary of denunciation, the young man said: "Do you know Father O'Connor, the converted priest of New York?"

As if struck by electricity, the priest immediately fell into a chair: "Why—why—why," said he, gasping for breath, "what do you know about him?" Before the young man could answer, the priest continued, "Oh, I know him very well. The poor fellow has been to confession to me several

times recently. He came to me with tears in his eyes and sobbing as if his heart would break and confessed all his sins against 'the Church.' You must not believe what he says. The poor fellow is crazy."

This statement, coming from a Roman Catholic priest, the pastor of his Church, almost took away the young man's breath. He was never more astonished in his life. All he could say was that he was very much surprised, as he had seen Father O'Connor a few days before, and he did not seem to be crazy. He could not contradict the statement of the priest, so solemnly made, regarding the confessions to him, though he did not believe it.

Soon after making this statement the priest left the young man's house, and returned to the pastoral residence. The young man's parents were present throughout the entire interview with the priest.

Next day, January 8, at 11 a. m., this young man, accompanied by a member of the Presbyterian Church, called at Christ's Mission, and made the statement herein contained in the presence of the writer of this article, the Rev. Paul Pollach, D. D., M. D., Rev. Victor Anicetus Vanoli, D. D., and another priest, who has been at the Mission for several weeks, and other members of the Mission family.

The name of the young man and the member of the Presbyterian Church who accompanied him to Christ's Mission are withheld for the present; but the name of the priest who said I had been to confession to him—a deliberate falsehood, as I have not been to confession to a Roman priest since I left the Roman Catholic Church in 1878—the name of this mendacious priest is Rev. James T. Barry, and he is pastor of the Roman Catholic Church at Rye, Westchester County, N. Y., to which he was appointed by Archbishop Corrigan.

The Roman Inquisition Still Lives.

The Philadelphia *Episcopal Recorder*, December 26, 1895, published a long extract from Dr. Vanoli's experience with the Roman Inquisition, as related by himself in the December **CONVERTED CATHOLIC**, and prefaced it with the following editorial note:

"It is well known that Dr. James A. O'Connor has a home and retreat for converted Roman priests at 142 West Twenty-first Street, New York City.

"Here they reside with him until qualified to work among Protestants. Their training from youth has unfitted them for any secular employment; hence, when the Lord has shown them the falsity of the doctrine they have held and taught, they have no opening for a living, if they leave their position. Under Dr. O'Connor's influence and instruction, they are gradually prepared for the ministry at Christ's Mission.

"Among the recent converts received by Dr. O'Connor, is Dr. Victor Vanoli, who has given his history in **THE CONVERTED CATHOLIC** for December. Its revelation with respect to the existence of the Inquisition is somewhat startling. The statement of this learned and accomplished priest is important, and should be widely known."

The *Recorder* kindly adds:

"By enclosing ten cents, the number containing the whole statement of Dr. Vanoli can be had. One dollar will pay for the whole year of this interesting and valuable magazine."

The Bound Volume For 1895.

THE CONVERTED CATHOLIC for last year, handsomely bound in cloth, fit for any library, is now ready, price \$1.50. A few copies bound in paper covers can be had for \$1.25. As the number of bound copies is limited, early application for them is necessary. Address this office.



MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.



SUSPENDED PRIESTS.

The latest phase of Bishop Bonacum's troubles is thus reported in the *Cleveland Catholic Universe* last November:

"OMAHA, Nov. 15.—Bishop Bonacum has issued a letter to correct alleged misrepresentations touching his relations with Fathers Murphy and Fitzgerald. He says that on October 2 the priests were suspended, and they at once appealed to Archbishop Satolli. The appeal was decided as follows:

"REVEREND AND DEAR SIR,—Although your letter does not deserve an answer, couched as it is in reprehensible and unbecoming language, which shows that you are utterly devoid of all sense of reverence and respect for your lawful superior, nevertheless for your information I will say that a person who is adjudged contumacious cannot, according to ecclesiastical law, avail himself of the remedy of an appeal. I am, reverend and dear sir,

"Your devoted servant in Christ,

"FRANCIS, ARCHBISHOP SATOLLI,
"Delegate Apostolic."

Still, this "crushing rebuke" is not going to end the matter, for the excommunicated priests continue to hold services—saying masses, hearing confessions, giving absolutions, etc., and the people sustain them. It seems that they also are to be excommunicated, as the following press dispatch shows:

WHOLESALE EXCOMMUNICATION.

"LINCOLN, Neb., Dec. 12, 1895.—The dispute between Bishop Bonacum and the two rebellious priests whom he has suspended, Father Murphy of Tecumseh and Father Fitzgerald of Auburn, has reached a point where the laity of the church may be seriously concerned. After the suspension and excommunication of Father Murphy at Tecumseh the priest retained possession of the church and in a civil suit to oust

him the bishop was defeated. Father Murphy continues to hold services despite the fact that his successor has been installed, and Catholics of the town, with few exceptions, attend his church. In a circular letter to Father Carraher, Murphy's successor, made public today, Bishop Bonacum warns the Catholics of Tecumseh of the risk they run in attending Murphy's church. He says:

"It is my wish that you again notify the Catholic worshipers at Tecumseh that I have suspended from the sacred ministry and excommunicated from the Church the aforementioned priests—Murphy and Fitzgerald. This notice having been duly brought to your attention, if any Catholic shall thereafter knowingly and wilfully hold communion in things spiritual with the said Murphy and Fitzgerald, such Catholics are excommunicated from the Church while living, and when dead shall be deprived of Christian burial. I reserve absolution from this censure to myself."

"The Bishop then quotes from a letter of Mgr. Satolli in which the Archbishop sustains him at every point."

Roman Catholic League.

The *New York Herald* of December 7, 1895, published a dispatch from Baltimore which described the organization and incorporation of a new Roman Catholic political society called the American Catholic League, which it says "is founded on broad, patriotic lines and based on the essential principles of free institutions. It is proposed to make it one of the most important and patriotic organizations that has ever existed among American Catholics."

"The emblem of the League is two American flags at an angle, with a Roman cross between, surmounted by a crown." What will happen when the A. P. A. and this League collide?

THE ANSWER OF MODERN LIBERALISM TO THE CLAIMS OF THE ROMAN CATHOLIC CHURCH.

BY REV. BROOKE HERFORD, D. D.



JUDGE PAUL DUDLEY.

The annual Dudleian lecture at Harvard University was delivered in Appleton Chapel, October 16, 1895, by Rev. Brooke Herford, D. D., now of Hampstead, England, lately minister of the Arlington Street Church in Boston, and preacher to the university from 1890 to 1892.

The founder of these lectures was Judge Dudley, who left a legacy to the college in 1750 for a series of lectures to be given annually. There were four subjects which Judge Dudley prescribed and this was the third on the list. Dr. Herford spoke on "The Answer of Modern Liberalism to the Claims of the Roman Catholic Church."

Appleton Chapel was filled, and the audience listened very attentively to Dr. Herford's remarks. He said :

"The third lecture to be for the detecting and convicting and exposing the

idolatry of the Romish Church, its tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions and other crying wickednesses in their high places; and, finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate church, spoken of in the New Testament."—Extract from the will of Judge Paul Dudley, 1750.

As one reads the title of this lecture in the very words of Judge Dudley, one's first feeling is of wonder that even so late as a hundred and fifty years ago

a thoughtful and educated man could write such words about any form of religion.

The wonder partly ceases when it is remembered that it was hardly as a form of religion that the Romish church presented itself to the minds of New Englanders in the first half of the last century. It was not till 40 years after Paul Dudley's death that the first little Catholic church was set up in Boston. So that of the religious fervor and the quiet charities by which Catholicism has in later times won respect in England and America he could know little. To the men of his day it was simply a foreign ecclesiasticism which had claimed tremendous powers over the governments of Europe, and still pushed those claims wherever it could. In times actually remembered by the fathers of that older generation it had publicly applauded the massacre of St. Bartholemew's day; it had backed Spain in the Duke of Alva's horrible atrocities against Holland; it had, through high ecclesiastics, instigated and rewarded the assassination of William the Silent, the noblest statesman in Europe. It may be said, indeed, that these things lay a century back of Judge Dudley's day, and ought by his time to have been wiped out of the account. But, then, unfortunately, there had been too much constantly happening to keep them in mind, and to show that the papacy, wherever it had power, was unchanged in policy.

The year before Dudley went to Harvard College there appeared in Boston a number of new strange immigrants, French Huguenots, who, after a century's struggle for existence under the Catholic regime in France, had been finally driven out and scattered over the world as homeless exiles by the revocation of the edict of Nantes. The coming of these people and the little French church which they set up in the very

building in School street where young Dudley was still at school, would awaken a new interest throughout New England in the whole story of their and their fathers' sufferings, and of the whole struggle of Catholicism to recover the ground it had lost at the reformation. And, moreover, things closer at hand had brought home the old dead even in New England itself, I mean the horrible massacres of the frontier New England towns by the Indians from the North and Northwest. Such things had been happening constantly for a hundred years, down to the time of Paul Dudley's death and later; and, rightly or wrongly, it was believed throughout New England that the real instigators of such business were the Jesuit priests of Canada. So at every point it was this political, hierarchical side of the Romish church, not its religion or its charities, that was, or seemed to be, in evidence, and with which the name of Catholicism was associated in New England.

Yes, that helps one to understand Judge Dudley's founding, and in such severe language, of this lecture. It is not surprising that in his old age, seeing the old Puritan spirit of absolute exclusion beginning to give way, and looking onward to the possibility of Catholicism even some time claiming an equal foothold in New England, he should desire that at least some intellectual argument should be permanently maintained against it in this great centre of New England education.

However, all that is past—so past that it is a little difficult to realize that things ever were really so. It is almost "bad form" to mention St. Bartholemew's day now, and if one does allude to it, one is apt to be told by one's Protestant friends that bygones should be bygones, while one's Catholic friends assure us confidently that there has been a great mistake, and that the for-

tune of war in a mere political struggle has been cruelly misrepresented as religious persecution. The consequence of this has been that alike in America and England not only have the old exclusions and disabilities so long maintained against Catholics been removed, but they actually enjoy in these countries a freedom and a security greater than they have even in so-called Catholic countries. Especially what may be called the liberalism in each desires them to have the most entire freedom and equality, both of action and opportunity. Perhaps there could be no stronger instance of this larger modern spirit than the fact that, when these Dudley lectures were revived a few years ago, after a period of suspension, one of them was assigned to an eminent Catholic ecclesiastic. That was well. It was good to let the world know in such an unmistakable way that America—at any rate at the heart of its most progressive learning—no longer bears any grudge against Rome, nor desires any "protection" except that of open argument.

And yet, having shown that, and having given the first place to Catholicism's voicing of itself, it is perhaps as well for a word to be given—not, indeed, from any antagonistic position, but from that calm and dispassionate standpoint which Harvard occupies to day, whatever it may have done in Dudley's time. Catholics will certainly not regard it as an exaggeration if I say that the church occupies an important public position. It is not simply a church, analogous to the other churches of our times. It is a public institution. No party, no statesman can leave it out of account. Its claim is the most tremendous that is made by any church or institution in the world. The fact is, the claim of the Catholic Church is rarely understood by Protestants, and but imperfectly by many of its own adherents. It claims to

be the representative of the Omnipotent Creator among men, and as such entitled to the same absolute submission as God himself. It is, indeed, over faith and morals that its authority is specialized, but as morals have to do with almost every action and relation of life, and the church itself is the sole judge of how far this jurisdiction applies, it practically means religious absolutism. The claim may not be pressed to this extent. It is seldom pressed to-day in England and America—or, at least, it would be truer to say it is seldom pressed at first. The usual aspect of Catholicism in free countries is that of one of the churches, standing apart, indeed, but with a courteous word for others, and content to urge its antiquity, its lofty part in history, its stately ritual, and its offer of a sure resting-place from the perplexities and doubts of the human soul. But its larger and ultimate claim is always there, and as individuals are drawn within its lines its authority closes more tightly upon them, often in ways which touch not themselves alone, but the whole community of which they form a part. It is, therefore, a matter of public concern that this great claim to the religious overlordship of the world shall be distinctly known and examined and answered. It is here where this foundation of Judge Dudley's may, in the essence of it, be just as useful as ever, securing that this criticism and answer shall be deliberately given from time to time. It is a thankless task to undertake, and one I should hardly have attempted had it not thus been laid upon me. But having been thus committed to me I dared not shrink from it, and will give, as I understand it, the answer of liberalism to the claims of the Roman Catholic Church.

That this answer should have been thus committed to me is also not without a certain fitness. For, however in

adequately, I represent the Liberalism of England as well as of America. I was brought up with a great respect for Catholicism. I think this was the case with all the older English Unitarians. Catholics and Unitarians had been fellow-sufferers and had had to fight the battle of religious liberty side by side. When Catholic emancipation in England was finally won in 1829, there were great rejoicings in the ranks of English Liberalism. It was in the tradition of that feeling that I grew up, regarding Catholics as our natural allies, loving to study the lives of Catholic saints and leaders. I remember that two of the first lectures I gave after entering on my ministry were on St. Bernard and Ignatius Loyola, strongly appreciative both of their lives and of their work. I think there are a good many Liberals who feel in that way still, especially among those who know of Catholicism, chiefly as they find it in the devotional writings of Newman and Faber, or hear of it in the labors of the Sisters of Charity, or some of the other orders of pity or of help.

It has been one of the painful disillusionings of my life to have to modify that feeling. As a busy minister, mingling with all classes in two countries, and in very various circumstances, a closer acquaintance with Catholicism has not borne out that earlier estimate of it. I have not, indeed, ceased to admire the lives of religious heroism which illuminate its history, and the qualities of obedience, piety and self-sacrifice of which one sees many beautiful examples in the humble and nameless lives of its rank and file. But Catholicism is not only a religious spirit and thought; it is a great ecclesiastical organization, and it is as such that I have come to see the dangerousness of its claim. That claim, to be a supreme divine institution, of course I have never accepted; but what has grown upon me in

widening experience of the world is that the very claim, and the methods and efforts to sustain it, make it dangerous and mischievous even as a human institution, injurious to human liberty around it, and sapping the highest spirit of truth within itself.

Of the primary claim, to be an infallible divine authority in faith and morals, I must speak first, because, not only all else rests upon this, but, also, this has such a distinct attraction to society in these days of widespread questioning and doubt. The perplexity of individual responsibility, of having to think out one's own faith, and judge each for one's self of truth and duty, presses very heavily upon many hearts; and to these there is something inexpressibly restful and attractive in a system which lays down all truth and duty with the claim of a divine and absolute authority.

But is the authority genuine and really divine or is the whole claim one of those "usurpations" and "fatal errors" which Judge Dudley perceived, and desired to have men permanently warned against. That is the question and the answer is not really very obscure. There is no need to enter into any of the textual or historical points which are commonly regarded as lying at the root of the papal claim. Let it be an open question whether, when Christ said, "Thou art Peter, and on this rock I will build my church," he was referring to Peter's personality or to the ardent faith which Peter had just expressed. Let it be granted that Peter very likely did reside in Rome, and was for a time the head or bishop of the disciples there. But even upon these foundations the claim of perpetual infallible authority for all successors in that Roman bishopric cannot rest without a violence which in any other field of human authority would be universally scouted.

But the real impossibility of the claim

is seen, not so much in the inadequacy of its origin as in the impotence and falsity of its results. If there really were, indeed, such a permanent agency of direct communication of God's truth, one cannot help feeling that in so many ages it ought to have clearly told upon human knowledge. It ought surely to have brought men a little earlier to the truth on any subject about which it claimed to be able to speak. It ought to have been able to deliver its followers, earlier than others, from the ancient superstitions of the world. But what do we actually find. That, again and again, in the gradual progress of human knowledge as to the nature of the world, the Catholic Church has not anticipated the general intelligence of its time, but rather has lagged behind it. Nor has this been only on subjects of which it has taken no cognizance and on which it has pronounced no opinion. It has pronounced opinions, but it has pronounced the wrong ones. I pass by for a moment the question of its actual treatment of Galileo; but it stands broadly on the page of history that the Copernican theory was excluded as false, heretical and contrary to scripture from all Catholic teaching for generations after it had been accepted by the world; that it was not till 1757 that the ban against teaching it was removed by Benedict XIV., and not till 1822 that it was admitted to be true by an edict then ratified by Pius VII.

Indeed, it is difficult to speak too strongly of this general opposition of the church to the progress of science and to the exposure and extinction of what the educated world now recognizes as superstition. The church did not merely tolerate the belief in witchcraft (it may be said to do so still in Catholic countries), it everywhere stimulated the persecution of those accused of the crime. "Puritans did the same," it may

be replied. True, and therefore, as Edwin D. Mead aptly puts it, "therefore, we say that the Puritan churches were far from infallible." None are readier to say this than the present representatives of the Puritans themselves. But the Catholic Church has no such frank admission, and, if she does not longer stimulate superstition, does nothing in Catholic countries to uproot it. That shocking recent case of witch burning at Clonmel, in Ireland, was not, of course, for a moment indorsed by the church, but it took place in a country in which her teaching has had absolute sway, and been received with absolute submission for untold generations. It is palpable mistakes of this kind which tell, with a force which no ancient texts can blunt, against the great claim of Rome, in the estimation of that more liberal world to which her appeal has to be made to-day.

But the fact is that, even on the closer inspection of careful scholarship, the claim fails equally. This century of science has placed the question of such an infallible revelation as the church claims under conditions which never existed before; and the examination of ancient documents, which has become almost a branch of science, supplies the final link in the evidence against it. And here, in this last matter, we are upon the church's own special ground. In science, indeed the church claims that her infallibility is saved by the fact that, while Galileo was condemned by the congregation of the Index, the papal brief which would have added the stamp of technical ex-cathedra infallibility was not issued. Even this is doubtful in the light of more recent documentary evidence; but everything short of this was done. Both Paul V. and Urban VIII. instigated the proceedings against Galileo, so that, as Prof. Tomlinson remarks in his careful monograph, "All

that can be said is that the two Popes were in error as men respecting the theory, but not as Popes." But, if the church thus just technically saves her claim to infallibility in regard to that matter of science, not even such a technical plea can be put forth in regard to her decrees on the canon and inspiration of scripture. . . .

Cardinal Newman (as I am reminded by one who knew him as a fellow-Catholic) tentatively tried to take refuge in a sort of inspiration "as to the substance of passages," but his efforts practically come to nothing; and at the Vatican council of 1869 the Tridentine decree was reiterated in terms equally as strong and explicit as before.

Moreover, the recent encyclical of Pope Leo XIII. on the study of the holy scriptures in the church has, if anything, made matters worse by insisting on their being read and interpreted exclusively in the light of the teaching of the fathers. Here is the point at which all real scholarship is absolutely united against statements on which Catholicism has staked its infallibility. Simply the facts are not as Rome insists that they must be received. There can be no real question nowadays of reconciling the cosmogonic ideas of the fourth century fathers with modern science. Thus some of Rome's best scholars have already been compelled to withdraw from their allegiance, while others are hesitating between what they are obliged to accept as doctrine and what they know to be the facts.

But there are other points which touch the leadership claimed by Catholicism in our modern world more closely than these questions of theoretical infallibility. Perhaps there is no question on which men are more exercised than this: How does the Catholic Church really stand in regard to liberty?

[TO BE CONTINUED.]

More of the Dudley Family.

We have received several delightful communications in reference to the "Dudley Letters," that appeared in the December CONVERTED CATHOLIC. A dear friend writes from Saratoga Springs, N. Y.: "We rejoice to know of the good work which is being done through your instrumentality, The Dudley Letters in the last issue of THE CONVERTED CATHOLIC interested us much, as we also are eighth in descent from Governor Joseph Dudley of Boston."

Unhappy Father McGlynn.

Poor Father Edward McGlynn is losing flesh and growing old in his small parish in Newburgh, N. Y. His countenance does not bear the impress of sturdy manliness that characterized him when as an excommunicated priest he stood before the people to assert his right to think and speak as an American citizen. When he said (January 11, 1887): "I will not go to Rome, I deny the right of Bishop, Propaganda or Pope to punish or coerce me for my action or opinions as an American citizen," he asserted his manhood. Now since he has bowed the knee to Baal he is a changed man, and it is no wonder that the wry face he has to make at the few clerical gatherings to which he is invited should cause him to look differently from the stalwart man he was. The daily papers report that he was present at the consecration of Vicar-General Farley, of St. Gabriel's Church, this city, on December 21, as coadjutor bishop of New York. While McGlynn was excommunicated he could scarcely find words strong enough to express his contempt for Corrigan, "the little archbishop," and his "laquey," Farley. Now he bows down before them and kisses the rings on their fingers in token of reverential submission and obedience, in the hope that they will appoint him to some parish in the city.

ROME AND ITALY.

BY JOHN BORLAND FINLAY, PH. D., LL. D., D. C. L., NEW YORK.

THE poet has said, "there is nothing in a name—a rose by any other name would smell as sweet." But that can scarcely be applicable to the "Eternal City," for no other name could recall its existence, or set forth its ancient majesty, or display its splendor, or call forth its invincible power, or shed forth its ancient glory, or marshal before the mind's eye to fascinate the beholder—as that of Rome! It is a name clothed with magic habiliments. It leads the mind in a flash to a period of 753 years before the commencement of Christianity, to the banks of a muddy river then known as the "Tiber," some eighteen miles from its confluence with the Mediterranean. It conjures up a city in embryo governed at first by a line of monarchs and a senate. It abolishes royalty and chooses two consuls, to be elected annually. It changes for a government of decemvirs. It makes another bound for a dictator. Not content with that, it seeks a military tribunate. Still progressive and restless a perpetual dictator is next instituted. But what does the eye of the observer now behold? Strange sights flash before his vision. That city—the growth of some eight centuries—has become a conqueror. All Italy—and ancient Gaul and Spain and Southern Britain, and Germany, and the lands occupied by Austria, Hungary, Roumania, Servia, Bulgaria, Greece, Albania and Turkey, all Asia Minor, Syria, Assyria, Mesopotamia, Palestine, Egypt and the whole of Northern Africa—bow in complete submission to the Curule chair of the Roman Senate and the majesty of the Roman people. The city has undergone a change. The walls and cabins of Romulus have disappeared. On the Capitoline Hill, the temples are of magnificent appearance.

The Forum Romanum, with its law courts, shops and other ornaments, is notable for its splendor and the rendezvous of the people. The palaces on the Palestine Hill are gorgeous. The Circus Maximus, the Via Sacra, the Mamertine prison, Pompey's theatre, the Via Appia, are lined with all that wealth can purchase or conquest produce. Everywhere a renewed taste is visible. All countries have contributed to this renaissance—Grecian statuary and Asiatic purple; Egyptian columns and Carthaginian luxuriousness—all flowed to Rome.

As wealth increased the poor became poorer and the rich richer. A sentiment of ease began to take the place of military glory. The conquered began to be called into the army and navy. Revolutionary sentiments grow. A central government was popularly advocated, and finally became successful in Augustus assuming the purple. Imperial authority everywhere prevailed. The emperor was supreme. The senate was divested of its authority. The people were enslaved. The sceptre of the emperor required unqualified submission. Time rolled on. Wealth adorned the city. The spoils of the conquered added new splendor and food for the populace. By the captive sons of Jerusalem, the Coliseum and other architectural works were erected, and the streets and byways greatly embellished.

About the year 258 the Emperor Diocletian called to his aid three other officials, two of whom he designated "Cæsars," the other he styled "Augustus" like himself, and the whole empire he divided into four parts—to wit: the East, Illyricum and Egypt, Italy and Northern Africa, Spain, Gaul, Britain and Germany. To each part he

appointed one of the Cæsars and Agusti, respectively. The Cæsar of the West (*i. e.* Spain, Gaul, Britain and Germany) was Constantius Chlorus, whose residence was at York, in Britain, who married Helena, a British princess, who became the mother of Constantine the Great, who subsequently succeeded his father, proclaimed liberty of worship for the Christians, instituted Sunday as a day on which labor was to cease; and finally, in A. D. 324, established Christianity as the religion of the Empire. Thus, after ten persecutions, to which the Christians were subjected in different parts of the empire, their religion triumphed over Paganism and Roman Imperialism, subjecting all systems of opposition implicitly to its standard.

During this great imperial revolution the City of Rome had been deserted by its emperors. The purple no longer decorated the ancient seat of the Cæsars. The East had more attraction for the Emperor. A new seat of government was finally located at the ancient city of Byzantium. It was called New Rome, but other circumstances named it for the great emperor, and consequently it became known as Constantinople, which was dedicated to Christ in A. D. 330.

From this period the greatness of Rome began to deteriorate. After a time hostile invaders entered the city. It was cruelly sacked and burned by the Vandals and the flower of its youth and beauty sold into slavery. The very site of the ancient city was now deserted. The Campus Martius—which had been the military training ground from the foundation of the city—on which no private residence had ever been allowed to be erected, was now laid out for the new mediæval city. A new regime was called to exercise jurisdiction. Civil authority ceased. The civil law of the Romans became a dead letter. Indeed the institutes and pandects of Justinian

fell into disuse and were forgotten. The bishop of Rome was now the ruler, and the canon law formed the basis of his government.

All of the Western Roman Empire became dismembered and divided among its invaders. Even Italy suffered in the general catastrophe. The southern part surrounding Naples became a distinct government. Rome belonged to the States of the Church. The northern part was under the control of the Lombards, while the northwestern became subject to the Etruscans.

About the year 480 the Veneti fled to a number of islands on the Adriatic. In time they grew into the great city of Venice, whose commercial enterprise, arms and military power made the shores of the Mediterranean tremble for their existence, and enriched their city and cathedral with the spoils of Greece, Constantinople, Asia Minor, Palestine and Egypt, which aroused the ambition of Genoa, Florence and Pisa to be competitors for the spoils of the Orient.

A general revival of literature was the result, whose writers have ornamented their respective cities. The study of art followed. Masters of science and art and painting and sculpture arose to add immortal fame to the land of Virgil and Horace.

Maritime discoveries of new paths to the Oriental and Occidental worlds proved more disastrous to Venice and her competitors than their hostile armies. At last their sun set and a commercial eclipse brooded over the Mediterranean, which has overshadowed the military and naval conquests of those along its coasts.

But what of Rome in the general disaster? From a city in the sunny times of the Cæsars, which numbered a population of four millions, it descended for a time to a population of little over eight thousand.

While, however, it decreased in popu-

lation it increased in power. Its head was a double image. Its crown was a Tiara. Civil, ecclesiastical and spiritual powers were combined in its chief. He was a king and a priest. He assumed the power of the keys and claimed authority to condemn for time and for eternity, both corporally and spiritually. He became absolute. Before him emperors and kings and princes and dukes bowed in subjection. His proclamations became laws—to which all were to be obedient. His fire decrees ordered living human bodies to be roasted for the good of their souls, and by imperial, royal, princely or ducal authority his decrees were enforced. Such was Rome six hundred years ago, and such was its power more than three hundred years afterwards.

But what is Rome now? It is still a janus-like government, only instead of one being vested with civil and ecclesiastical authority, there are two. One is the king of Italy, exercising civil and political power; the other is the Pope, in exercise of ecclesiastical, spiritual jurisdiction over a far more extensive empire than ever was known to the greatest of the Cæsars, for wherever the Roman Catholic faith is known there the jurisdiction of the bishop of Rome extends.

Italy is now reunited. One king and one parliament govern the entire kingdom. In sixteen years the city of Rome has had a wonderful increase of inhabitants. Improvements and progress are everywhere apparent. From a population of 180,000 in 1879, it is said to have a present population of more than 451,000. New streets are being constructed through the densest parts of the city and large additions are made outside of its ancient boundaries. The ancient farm of Cincinnatus, who was called from his plough to be dictator of Rome, has been laid out as an addition

to the city, and over most of its new buildings with modern improvements have been erected.

Before the year 1870 no Protestant congregation was allowed to meet for worship within the walls of the city. During that year the troops of King Victor Emmanuel captured Rome, and the eternal city once more became the capital of United Italy. The Quirinal became the royal residence, while the Vatican was left untouched as the palace of the Pope, which, with the adjoining museum, the Church of St. Peter, the Inquisition and other places of interest, were left under the jurisdiction of the Papal authorities—entirely free of all restraint. There is no foundation whatever for the puerile and oft-refuted allegation of the Pope being the prisoner of the Vatican. The present wearer of the tiara is an old gentleman of mild and benevolent disposition. His span of life is likely to be brief. He is the absolute and irresponsible ruler of the Roman Catholic Church throughout the world. His ex-cathedra definitions of faith and morals are held to be infallible, from whose decision there is no appeal. He is said to be advised by the Sacred College of Cardinals, who were at one time rectors of parishes, but are now styled princes of the Church. The present cardinals number sixty-two, of whom six are cardinal bishops, forty-nine are cardinal priests and seven are cardinal deacons; and of which thirty-three are Italian, six French, five German, two Hungarian, one Polish, four Spanish, two Portuguese, one Austrian, one English, one French Canadian, one Irish, one Australian, two Sicilian, one Bohemian and one American—by whom the successor of the present incumbent of the Papal chair will be chosen. In the City of Rome is a church for every day in the year, of which St. Peter's, St. John of the Lateran, St. Clement, St. Pudent and Santa

Pudentiana, Santa Maria Maggiore, Santa Prisca, St. Paul, without the walls, the Trefontane, the Jesuit Church—as well as the “Scala Sancta”—are notable. Throughout the kingdom of Italy, in addition to the pope and cardinals, there are 49 archbishops, 221 bishops, 37 ecclesiastical provinces, 20,465 parishes, 55,263 churches and 76,560 priests. In 1865 there were 2,382 religious houses, of which 1,506 were for men and 876 for women; in which were 14,807 men and 14,184 women, and about 8,229 mendicants unattached. By an Act of Parliament, in 1866, these houses were suppressed and their property confiscated, the proceeds of which were and are devoted to education.

Instead of those religious establishments, there are now 2,348 asili for infants, with 6,135 teachers and 291,324 pupils; 46,215 regular public primary schools, with 47,836 teachers, 2,177,024 pupils; 3,002 irregular public schools, with 2,983 teachers and 89,569 pupils; 8,404 private schools, with 8,952 teachers and 187,439 pupils; 7,131 evening and holiday schools, with 7,144 teachers and 220,301 pupils; 149 normal schools, with 1,538 teachers and 18,029 pupils; 321 *licei*, with 1,853 teachers and 12,860 pupils; 735 *ginnasi*, with 4,429 teachers and 53,096 pupils; 74 technical institutes, with 1,315 teachers and 8,077 pupils; 399 technical schools, with 2,893 teachers and 31,351 pupils; 21 naval mercantile schools, with 179 teachers and 1,313 pupils.

For promoting these schools the government gave last year 40,974,936 *lire*; the provinces in 1891 expended 5,390,045 *lire*, and the communes, including subsidies from both the states and provinces, 74,793,108 *lire*.

The attendance at elementary schools, both public and private, has during the last quarter of a century increased from 1,000,000 to 2,400,000.

In 1861 the percentage of the illiterate

males, over twenty years of age, averaged 65.47, and that of the females over the same age, 81.52, while in 1892 the average of the males was 53.89 and that of the illiterate females 72.93. The smallest percentage of illiterates above six years of age was in Piedmont, the home of the Waldenses, 32.27, while the largest was in Basilica, 85.18.

In addition to the foregoing are 11 superior collegiate institutions, containing 2,033 students; 11 superior special schools of agriculture, with 860 students; 32 special agricultural schools, with 887 students; 4 schools of mining, with 77 students; 178 industrial and commercial schools, with 26,692 students; 15 art institutes, with 3,585 students, and 6 institutes of music, with 671 students.

For the highest order of instruction in arts, science, law and medicine there are twenty-one universities, such as:

1. Bologna, founded in A.D. 1200, now with 62 professors and 1,318 students, and by which the degrees of A. B. and A. M. were originally invented and granted.
2. Padua, in 1222, with 75 professors and 1,269 students.
3. Naples, in 1224, with 82 professors and 4,721 students.
4. Genoa, in 1243, with 61 professors and 963 students.
5. Perugia, in 1276, with 23 professors and 198 students.
6. Macerata, in 1290, with 11 professors and 160 students.
7. Pavia, in 1300, with 54 professors and 1123 students.
8. Siena, in 1400, with 27 professors and 218 students.
9. Rome, in 1303, with 81 professors and 1498 students.
10. Pisa, in 1338, with 60 professors and 742 students.
11. Ferrara, in 1391, with 21 professors and 79 students.
12. Turin, in 1404, with 73 professors and 2063 students.

13. Catania, in 1434, with 47 professors and 662 students.

14. Parma, in 1512, with 41 professors and 313 students.

15. Messina, in 1549, with 43 professors and 353 students.

16. Urbino, in 1564, with 17 professors and 67 students.

17. Cagliari, in 1626, with 32 professors and 174 students.

18. Sassari, in 1677, with 22 professors and 125 students.

19. Modena, in 1678, with 39 professors and 346 students.

20. Camerino, in 1727, with 18 professors and 101 students.

21. Palermo, in 1805, with 62 professors and 1,299 students.

There are also 32 government libraries, with 943,903 readers, who had 1,167,462 books given out for perusal.

There were in 1893 1,897 periodicals published, of which 188 were daily, 144 thrice a week, 627 weekly, 338 twice and thrice a month, 443 monthly, 105 at longer intervals, 102 occasionally, 525 political, 318 social science, 191 agricultural, 216 religious, 172 literary, 18 military, 11 geographical, 55 humorous, 126 medical, 36 musical and 10 on fine arts.

During the same year there were 9,489 books published, comprising 698 religious, 921 scholastic, 565 historical and geographical, 413 biographical, 1,504 poetical, 369 scientific and agricultural, 676 medical and 1,057 industrial, commercial and legal.

The constitution of the kingdom of Italy makes the monarch the executive, while the king and parliament constitute the legislative department.

The parliament is composed of two houses, one called the "Senato," the other the "Camera de Diputati."

The Senate is composed of the princes of the Royal House who are of age, and of an unlimited number of distinguished personages nominated by the king for

life, each of whom must be over forty years of age, must have filled high offices or been distinguished in the walks of literature, art or science, or pay taxes annually of at least 3,000 lire.

The "Camera de Diputati" is composed of delegates consisting of one for every 57,000 inhabitants—elected by ballot by all citizens over twenty-one years of age who can read and write and pay taxes to the amount of 19 lire annually, but Members of Academies, professors, persons who have served the country in arms and others are qualified by their position. A deputy must be thirty years of age, and must at least have one-eighth of the qualified votes of his district. No salaried officer under the government or priest can be qualified, except army and naval officers and under secretaries of State.

No senator or deputy receives any salary, but can travel free of expense in and around the kingdom.

Every parliament may sit during five years, subject to dissolution at any time by the king, and an order for a new election of deputies, and the convoking of the new House. A valid sitting must have a majority of the members present and be open to the public.

The executive department is composed of ten heads: 1. The President of the Council. 2. The Minister of Foreign Affairs. 3. The Minister of Finance. 4. The Minister of the Treasury. 5. The Minister of Justice and Ecclesiastical Affairs. 6. The Minister of War. 7. The Minister of Marine. 8. The Minister of Commerce, Industry and Agriculture. 9. The Minister of Public Instruction. 10. The Minister of Public Works.

The recent celebration of the twenty-fifth anniversary of the occupation of Rome as the capital of United Italy attested the popularity of the reigning monarch, King Humbert, and his Queen whom all Italians love.

NOTES AND QUERIES.

III.

BY GEO. C. NEEDHAM.

WE once observed the dude of pilgrims paying his devotions. His trim appearance and glossy hat suggested Boston as his home, but his degrading superstitions were against it. He, a descendant of the Mathers, the Winthrops, the Williamses? Perish the thought! When our eyes rested on him at first we were visiting the church of the *Scala Santa*. At the foot of the sacred stairs he hung his shiny silk hat on his elegant walking stick and held it on high. Then on bended knee he began the ascent. First one knee on the lower step, then the other. This awkward bodily movement sent the hat spinning on the cane like a boy's buzzing top. The dude pilgrim seemed anxious over his chapeau. With both knees on a step he steadied stick and hat. Then up went one knee, swaying the body to one side, up followed the other knee with body moving to the opposite angle, while the hat twirled with increasing velocity as he held it aloft.

* * *

And thus the fashionable pilgrim labored on his way like a vessel heaving at sea with her flag of distress flying from the masthead. Upward he climbed, kissing each step, mumbling a prayer and turning his anxious face hatward after each swaying movement. He finally succeeded in reaching the top and descended the side stairs with a complaisant smile of victory. His hat was unharmed during the painful process and that was of some consequence to the pilgrim.

* * *

It was these same stairs the monk of Wittenberg ascended doing penance with the burning hope that he might thereby merit absolution. Great was the burden of his soul. His visit to the

holy city was a deep disappointment, and, turning from Pope, cardinals, legates and secretaries, he sought peace for his anguished mind in bodily humiliation. When Luther reached the middle steps the voice of God's word spoke within him "The just shall live by faith." Up sprang the earnest monk and never thereafter sought pardon elsewhere than in the blood of the Redeemer. And so to every climber after righteousness Jesus is saying, "Make haste and come down." Not in up-climbing but down-coming is there hope of salvation; not in works, but in grace; not in trying, but in trusting; not in ceremonies, but in Christ.

* * *

The cry of reform is in the air. Societies for improving morals are springing into existence. Politicians are adopting new methods, pulling new wires and planning new schemes. Even preachers are forgetting their holy calling and dabbling in some very unholy experiments. Fads, fads, fads everywhere. What is wrong? Man himself is wrong. Water can rise no higher than its source. Until man through redemption is brought to God and can utilize divine power all his efforts to purify the world are vanity and vexation of spirit.

* * *

No attempt at improving morals will compensate for loss of spiritual power. An absent God means a depraved people. Washing the shell does not arrest decay in the egg. The ministry of shallow reform has ever ended in folly. Nevertheless, misguided men and women will waste their energies in the impossible task of washing the Ethiopian white. Results rise no higher than their source. Political contention does not minister to godly consecration. If the forces of heart and brain misspent on a Canaanite world were yielded to God in spiritual work, what precious fruitage would have appeared.

Our Lord and Master was pleased with gentle Mary's service. He approved of it and graciously commended her. (Mark xiv. 9.) Her memorial will outlast the hills. In the day when individual work is tested that service which is rendered for the glory of the Master will abide and win rewards, while the rubbish heap of works prompted by temporary fame or world-mending policy will be reduced to ashes. Then will appear infinitesimally small the scornful flings of the progressive man or woman at the teaching and principles of God's Word—that Word so madly opposed in those days of moral hysteria.

* * *

Many persons say that they need no other religion than to follow conscience. Very good! But do they follow conscience? Where is the man apart from the grace of God that has ever done so? Let him now speak or forever after hold his peace. The sun dial gives the time of day when the sun shines, but while the sun dial calls to the watch to come to time, the watch with its internal difficulties remains hopeless as ever. The antediluvians had consciences, aye and enlightened ones at that, but they degenerated into conscienceless reprobates. The possession of conscience is no safeguard, either in politics or morals. Here is a prayer befitting every human life which I trust my readers will promptly present: "Create in me a clean heart, O God, and renew a right spirit within me."

* * *

By a change of one letter homeliness becomes comeliness, and by a change of heart a homely sinner may become a comely saint. Blessed be God for the promise, "I will take away the stony heart out of your flesh, and I will give you a heart of flesh."

* * *

A preacherette visited our town. He was up to the times (or down, which?)

and preached a sermonette. It was a mild affair—a vapid nothing. It failed to direct a sinnerette how to shun a hellette and gain a heavenette. Oh, cities, keep your dandy preachers and send us rugged men who preach righteousness, temperance and judgment to come. Our people need salvation, not sentiment; they need blows from a sledge, and not tickling with a straw.

* * *

There will be many resolutions made January first. The practise is not commendable, for while many resolve few there be who fulfill. Nevertheless, we suggest a resolution which is easily kept, and the keeping thereof will secure a great reward. It is that each reader memorize a scripture text daily. Begin, for instance, with Psalm 103. In three weeks you will possess great riches. Take John 17. In less than a month you will have explored a mine of diamonds. Think that within a year you will own 365 precious verses. Oh, begin this needful and fruitful exercise at once.

* * *

When Father Tim heard that Patsey read the New Testament he visited the cabin and compelled the lad to give up his book. The holy man was wroth to find any of his flock poisoning their souls with Luther's heresies. So, out of consideration for Patsey's future, Father Tim put the Testament in the fire. Was not a book in a peat fire better than that the young heretic should burn in hell fire forever? The priest observing a twinkle in the lad's eye and a broad smile covering his unclassical features, he roughly demanded why he laughed while the book burned. To which Patsey replied: "Plaze, yer riverence, I'm laffin' to think of the twelve chapters I've got into my heart which you can't burn." Ah! Patsey, you are wiser than many a deacon who can run a church, but cannot recite a chapter.

VALUE OF "THE CONVERTED CATHOLIC."

The letters and testimonies that have come to us from readers of *THE CONVERTED CATHOLIC* certifying to the good it is accomplishing for the cause of Christ, the conversion of souls and the disruption of the false religion of Rome would fill a volume. It has strengthened the faith of thousands of Protestants, and has been the means of the conversion of as many Catholics. It has found its way even into the Vatican and opened the eyes of priests in the Roman Propaganda.

One of the priests who recently came to Christ's Mission first saw a copy of *THE CONVERTED CATHOLIC* in the rooms of the Propaganda, Rome. The Propaganda is the headquarters of the missionary work of the Roman Catholic Church in all the countries of the world, and the correspondence of all the bishops and missionaries is there received and attended to, in like manner that the missionary operations of the Methodist Episcopal Church and of the Presbyterian Church are concentrated in the magnificent buildings on Fifth avenue and Twentieth street in this city. This gentleman was a clerk in one of the departments of the Propaganda where the correspondence of the American bishops and priests and all papers and documents relating to the Roman Catholic Church in the United States were received and filed. It was his duty to transcribe and make an abstract of these documents for presentation to Cardinal Ledochowski, the Perfect of the Propaganda, and then place the originals in the archives of the Vatican. What a history of ecclesiastical, diplomacy, chicanery and corruption could those archives reveal! If the Pope should leave Rome and the mob loot the Vatican, what a revelation would be made to the world by the pro-

duction of these documents.

Among the papers that came into this priest's hands were copies of *THE CONVERTED CATHOLIC*, which he devoured with avidity. "Here," he says in a sketch of his life and conversion, which he has written, but which we cannot publish this month—"here I got a true insight into the workings of the Church of Rome. The various papers passing through my hands showed me clearly that the whole system of Romanism was rotten to the core."

He resolved, if he ever could escape from the Propaganda and make his way to America, to find out the Editor of *THE CONVERTED CATHOLIC* and appeal to his sympathy for counsel and help. He came to this city recently, and his appeal has not been in vain. For obvious reasons further details cannot now be given regarding this gentleman and his remarkable history. He was born in England forty years ago, educated in that country and in France and Rome. As he was distinguished for scholarship he was appointed professor in a Roman Catholic college, where he successfully filled the chairs of Latin, English Literature, Mathematics, Ecclesiastical History, and Ancient and Modern History. It was while Professor of Ecclesiastical History, when delivering a course of lectures on the period covered by the Reformation, that he first began to doubt the claims of the Roman Church to be the Church of Christ.

When he was sent to Rome in 1893 and assigned to a secretaryship in the Propaganda his eyes were fully opened, and his doubts became certainties. The copies of *THE CONVERTED CATHOLIC* that he found in the Propaganda gave him hope of a better life. He learned that large numbers of priests and people were renouncing Romanism to find in the religion of Christ the salvation that Rome could not give.